1: Allen H-4 (no date) 1932 RI1 Georgia RI1

Brtsqinwalé in 1346. There is some account of the invasions of Timur Leng, but the anonymous author states that "*I have not the strength to describe and praise the heroism of the Georgian braves in the way that the Georgian army has been described in Persian books.*" What these Persian books were is not known, but it is possible that the Georgian writer was referring to the work of the Arab Elkalkashandi, who records the admiration of the Muslims for the Georgians.[1]

For the later period of Georgian history, from the Division of the Kingdom to the Russian conquest, there is a mass of material, which in its detail creates a dire confusion. It is sufficient to mention the provincial histories of Samtzkhé, Imereti and Kakheti and other Georgian districts—all collated by Wakhushti—and the contemporary accounts of events compiled by Farsadan Giorgijanidze (or Janashvili) in the seventeenth century and by Sekhnia Chkheidze and Papuna Orbeliani in the eighteenth century.

The enquiring intellect of the Georgians was not, even in the Middle Ages, circumscribed by devotional interest in religious subjects and the concern of the political mind for history and tradition. Even the ecclesiastical writers could apply themselves to the study of Classical philosophy, and the Georgians as early as the eighth century—maybe as a result of their intimate contact with the Islamic world—were concerning themselves with the exact sciences. The catalogue of the Shatberdi Monastery on the Chorokhi shows that under the early Bagratid dynasts of Tao and Klarjeti, the monks were studying anatomy and medicine, natural history and astrology, and there were manuscript dissertations on such essentially lay subjects as "the Nature of the Universe" and "Why Man was Born Last". There were further, in existence, two essays on the Georgian language and studies on Greek and Hebrew writing. In the eleventh and twelfth centuries men were known by name for their achievements in scientific work. There were Ioanné Petritzi, philosopher, poet and grammarian, who was celebrated also as a rhetorician; Ioanné Tarichisdze (1089–1145), a divine, philosopher and noted translator; Saba Sinieli (about 1150), rhetorician and jurist; Arsen Iqaltoeli, the confessor of David the Restorer, who founded a high school at Iqalto on the model of the Byzantine colleges; and Anton Dchqondideli, who in Tamara's reign wrote on *The Structure and Organization of the Army.*

[1] Cf. *Zap. Vost. Ot. I.R.A.O.*, I, 208–16; V. Tiesenhausen, *Zamitka Elkalkashandi o Gruzinakh.*